

# THE PACIFIC



Volume LII.

SAN FRANCISCO, OCTOBER 16, 1902

Number 42.

## II Thank, Thee, Lord.

II THANK Thee, Lord, for mine unanswered prayers,  
Unanswered save Thy quiet, kindly "Nay";  
Yet it seemed hard among my heavy cares  
That bitter day.

I wanted joy; but Thou didst know for me  
That sorrow was the gift I needed most,  
And in its mystic depths I learned to see  
The Holy Ghost.

I wanted health; but Thou didst bid me sound  
The secret treasures of pain,  
And in the moans and groans my heart oft found  
Thy Christ again.

I wanted wealth; 'twas not the better part;  
There is a wealth with poverty oft given,  
And Thou didst teach me of the gold of heart,  
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,  
And for Thy word, the quiet, kindly "Nay."  
'Twas Thy withholding lightened all my cares.  
That blessed day.

—*Oliver Huckel.*



# THE PACIFIC

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Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

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Is the end of every life bright? No, no, no! Friend, it will not be light with you if you attempt the terrible experiment of spending it without Jesus Christ. A Christless life, I repeat it, a Christless life brings at last a hopeless soul, a homeless soul, and a heavenless soul! When you meet him he will say, "I called and ye refused; I stretched out my pierced hands and ye refused; I stretched out my pierced hands and ye would not regard it; henceforth depart from me, for ye would not have eternal life."—Theodore L. Cuyler.

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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 16, 1902

## The Impending Struggle.

It is impossible for some people to give their sympathy to strikers when through acts of violence non-union men are kept from working. It is the right of every man to work for what wage he pleases and wherever he pleases; and unquestioned protection should be given men in the exercise of that right. It is folly to try to claim that more men would not be working in the anthracite coal mines of Pennsylvania if adequate protection had been afforded. Even after more of the militia had been sent to the places of disturbance men have been beaten and murdered. Those who are given to violence usually get their work accomplished before the officers of the law or the soldiers can appear on the scene. The lists in part show that twenty persons have been killed, fifty severely injured, and nineteen shot from ambush; fourteen houses have been dynamited, and three burned in addition to twelve buildings other than dwelling-houses. Seven trains have been wrecked and nine unsuccessful attempts to wreck have been made. Mr. Mitchell's affirmation that the strikers as a body are not responsible for these acts of violence will not be accepted by the people in general. They are responsible so long as they do not do all that it is possible for them to do to prevent them. Long ago Mr. Mitchell should have called on Governor Stone to use every available resource to the end that violence might be stopped; and it is hardly possible to prevent such acts in such a state of affairs as has existed in Pennsylvania without calling out more than the militia. Our sympathies were in the beginning with the miners as to wages and certain other contentions; they are largely on that side yet. But we cannot see the nation drifting toward anarchy and fail to lift a warning voice. Woe be to this people if what the workingmen are demanding cannot be secured by peaceful means! We are hearing a great deal about the arrogance of the operators of the mines. But not so much is being said about that now in the East since it has become known that Mitchell's avowed purpose is to bring into the unions every wage earner in the United States and ultimately to command the law-making powers of the nation. This battle in Pennsylvania will be seen after a while to have been only a skirmish. The gigantic struggle between great combinations of capital and thoroughly organized labor

is yet to come, and people are beginning to stand aghast as they look into the future and contemplate it. Great capitalists can stand the impending struggle; but what will the man of only ordinary means do? As things now are, it cannot be denied that in some industries wage-earners are not receiving that to which they are entitled. But on the other hand there are thousands and thousands of men in business who are being pushed gradually to the wall by the exactions of organized labor. In the end the right will prevail; but we cannot contemplate with composure the pathway that must be trod before the end shall be attained. May God give more richly the spirit of wisdom and of tolerance so that in a measure there may be relief from the hardness of the way!

A Presbyterian church in Chicago had a Sunday-school rally day recently, to which its members were summoned by telegram. Seven hundred were sent at a cost of \$210. The message was: "Don't forget rally day next Sunday, 12 o' clock. Bring parents, friends and Bibles." The thought was that people receiving telegrams would pay more attention to them than is paid to circular letters. This was a novel undertaking. It was a costly way of getting people to attend a service. The end could hardly justify the means. If the object was to get a crowd and therefore a large contribution, it may have succeeded for once, simply because of its novelty. But the method partakes of the sensational, and anything of that sort fails as to things highest and best, and usually becomes ultimately a financial failure.

Plymouth Weekly, Michigan's Congregational paper, appeared last week in an enlarged form. This is not the first improvement in the paper since the Rev. E. C. Oakley began to edit it. If Michigan needs a Congregational paper—and that seems to be the verdict of our church people in that State—much more is one needed on the Pacific Coast.

It is reported that word has been received in Pasadena that the Rev. Dr. Meredith has telegraphed that he will reach Pasadena so as to occupy the pulpit November 9th or the 16th. We do not understand this to be more than an acceptance of the call for six months.



## The Silence in Heaven.

F. B. PERKINS.

Troubled scenes confronted the Seer of Patmos. Through a door opened into heaven he caught glimpses of events in their spiritual causative relations. Successive visions. In successive visions, as it were, chapters of divine providence, earthly history were unrolled before his eyes; around him the world in commotion, above him the agencies through which God's purposes were wrought out.

One after another the seals which closed that book had been broken by the great angels who stood before God's throne, symbols of his all-controlling energy. Six of these had already fulfilled their office. And now the climax of redeeming agencies had been reached. The seventh angel was about to sound his triumphant peal. It was a period of awful suspense to the heavenly spectators. The crisis hushed every sound. It was as if all the activities of the universe had ceased. Even the seven angels waited in solemn stillness. And there followed a silence in heaven about the space of half an hour."

Why that expectant hush? Was there on the part of God's servants some conscious need of readjustment to the new conditions unfolding? Had they been struggling with these larger conceptions, as leaf after leaf of God's revelation was turned? Were their thoughts as yet too elusive for speech; felt rather, than clearly seen and firmly grasped; needing meditation and heart-searching as conditions of certainty?

If this were so then the scene symbolizes a common experience of reverent scholars in all departments of knowledge. It is also full of special significance for these fateful days. A new era of revelation is opening. Unwonted activity characterizes God's redeeming agencies. Events succeed each other with a rapidity and a volume which seem to mark an approaching climax. Encyclopedic knowledge is running to and fro, and the sciences are pointing to a common center. Discoveries which are revolutionary are challenging the attention of our seers. Our young men are seeing visions. Some of them, indeed, appear to think that we older men are dreaming dreams.

However, this may be, no prophet has yet arisen to whom Jehovah has spoken face to face, and whose grasp upon the truth gives him authority to declare the mind of Christ upon points where reverent students are not agreed. Their theories, however probable, have not advanced beyond the tentative stage. They are working hypotheses still to be demonstrated.

To the writer it seems evident that the present should be a period of silence on earth corresponding to that notable half-hour in heaven. The witty adaptation of Scripture, made many years ago by Rev. Daniel Butler, long-time Bible agent in Massachusetts, that the "holy men of old" held their tongues "as they were moved by the Holy Ghost," was never more pertinent than to present conditions. The cause of sound biblical interpretation and the consensus of reverent Christian thought, would be greatly advanced, we are sure, by rigid self-restraint on the part of those who have the public ear; by a holding back of many truths which burn for utterance until their certainty is more established and their boundaries more clearly determined. That stage by general admission has not yet been reached. The time for prophetic heralding has not arrived.

This is not at all a disclaimer of freest and most thorough investigation; nor would it bar out the discussion of facts or the theories devised to harmonize them. Not

only true science but practical redemption demands this. But these matters as yet are within the domain of scholarship. They are not yet public property, if we may so say. The sounding of the seventh angel's trumpet upon these disputed themes, in pulpit or on platform, before unscientific assemblies, is manifestly premature. It is doubtful, even, if ordinary ministerial associations should be treated to such discussion, except cautiously and by competent experts. By all means let investigation be pushed by those who have the necessary qualifications. Let light from every quarter be welcomed. Let minds be held open and receptive. Above all, let the mind of Christ—his temper and his Spirit—dominate and direct all inquiries. Let those who are rejoicing in the new light, which is breaking out of God's Word through these discoveries, hold on their way gladly. But as to the publication of these larger and truer thoughts, let them proceed cautiously, mindful of the injunction "to follow after things which make for peace and things whereby we may edify one another." Let them be sure beyond a peradventure that it is the light of the Sun of Righteousness and not a tallow dip which is disclosing these new views; and that their discoveries are not only vital for themselves but for those to whom they carry them, before they disturb time-honored beliefs, even though these represent a cruder and less truthful faith. It surely is not asking too much to plead for such adaptedness of the message to the auditor. Failure at this point may change the truth of God into a lie. A genuine student can afford to wait. It is the condition of work which puts the world under permanent obligations to the investigator. Premature announcements are apt to be faulty. It would be well for such to recall President Lincoln's reply to one who asked for a rough draft of one of his speeches? "You don't want to see the staggarings of my mind, do you?" That is the true scientific spirit, whether in the sphere of theology or elsewhere. So the ancient Hebrew prophets acted. They gave out their messages only when *sure* of their standing.

The danger does not lie wholly on one side. And the obligation rests equally upon those who thus far cling to the older forms of thought and expression. To all alike and whatever their attitude toward the questions which are agitating the religious world today, Gamaliel's counsel is applicable. The best use indeed to put the present "half-hour," on the part of those who are inclined to resent the newer doctrines, would be for prayerful study of what those claims really are and the foundations on which they rest, undeterred by apprehended dangers or prejudice. Mayhap they would find that, with more accurate knowledge, many objections would be relieved and the points of divergence from the "historic sense" of the Christian centuries would be fewer, and that new light would dawn upon the truths in the radiance of which generations of godly men and women have lived and labored.

Certainly, thus far, none of the facts essential to the historic gospel have been discredited; none of the vital doctrines of our faith have been shaken. The foundation of God standeth sure. Claims have been made by individual scholars, which, if substantiated, would give the world "another gospel." But they have not been proved, and we are justified in doubting if they ever will, or can, find general acceptance.

What is wanted, in brief, would seem to be, a common ascent of Christian scholars to the higher levels of life and thought from which they may overlook minor differences and realize the unities of faith. What is



needed in public addresses and discussions is, greater emphasis upon the positive verities of Christian doctrine, to which the stress of life tends to drive all earnest souls. Let this unity of the spirit impart tone and character to their utterances, and the dangers of liberalism or conservatism would be minimized, the time for the seventh angel to sound will be hastened, and the universe resound with the triumphant chorus: "The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."

### Anent "The Pacific."

BY JONATHAN.

The status of The Pacific was reported at the Association at Petaluma on Wednesday evening by Rev. J. R. Knodell of Santa Cruz, who was heartily applauded. He stated that the paper had not been any burden on the churches during the last four years; that thirty-five persons had put up the money with which the printing plant had been paid for and the work carried on to its present success; that three persons had given four-fifths of the amount, and that one person had given in cash and in work more than one-half of it. It was stated further that it was the whole business, and not the paper, that paid; and that although enough had been realized from the business the last two years to meet current expenses, it could not, by only one person as editor and manager, be kept up to that point much longer, the burden being too heavy. Moreover, it is known that the paper is maintained now only because the editor and manager puts into it every year a considerable amount from his share of the profits of the printing business. It was said next that the thing needful now is the building up of the subscription list; that it was for this purpose that the Association last year recommended an apportionment of ten cents a member, but that only a small part of the amount had been sent in yet. Query: "Are the churches doing their part?" The applause which greeted many of the statements made by Brother Knodell—statements as to the worth of the paper and the need of it—showed that it has a choice place in the hearts of the people. But will they take hold now and help to build up the circulation and relieve thus the pressure under which the work is now carried on? This is essential. It is as Brother Knodell said in his speech: We cannot get along without The Pacific; that the Presbyterians tried the experiment of no paper on the coast to their sorrow, and are now taking steps to start a new one, and one equal in the beginning to the one they allowed to suspend.

Suppose The Pacific should need to be helped to the amount of five or six hundred dollars a year for three or four years, in order that the circulation may be increased and the paper placed where it can do more good. Is it not a missionary agency well worth such expenditure? If, as some say, the time has come when the paper must go it alone, paddle its own canoe, why not say the same as to our Home Missionary churches? Why put money into the Sunday-school work, why into church extension, but not into the church paper? Who ever heard of a religious paper living in a region of country so sparsely settled as this coast without special financial aid? I for one feel that if there is a disposition among our church people to talk that way, to say that The Pacific must go unaided when aid is needed, it is a great big mistake. The paper is needed and the Congregationalists of this coast can't afford to allow one man to go on under a burden which will kill him in

a very few years. Brethren, something has got to be done; and it is an utter absurdity to talk of any backward step—any paper inferior to that which we have had for more than fifty years. An inferior paper is not wanted; it couldn't be made a financial success. We have now what we want, what meets our needs all over the coast. The question now is, Are we going to allow a brother, who has shown himself capable of publishing a fine paper, to worry along and break down in a few years, or are we going to stop our haggling and aid The Pacific whenever it needs aid just as we aid other missionary agencies? No one would question the absolute indispensability of the paper if some one person were to put it firmly on its feet. If some one should endow it with a hundred thousand dollars, it would be the unanimous verdict that money was never better placed. Why, then, do churches and individuals give to almost everything else and conclude that they have done their duty to the paper simply by subscribing for it? As one who believes thoroughly in the paper I want to say that every person who encourages such disposition is making a colossal mistake. Let it work out to its end and Congregationalism on this coast will be given the worst blow it has ever had. Such a position taken in Boston or in Chicago years ago, when the Congregationalist and the Advance were struggling along, would have stricken Congregationalism in the United States like palsy strikes its unfortunate victims.

"What is needed?" you who have read these lines begin to ask. "One thousand more subscribers" is the answer. And they can be secured if the right man is put in the field. And many of the number can be held from year to year. Said the editor in my hearing the other day: "A number of persons who have been induced to subscribe lately, or to whom the paper has been sent by others, say that they would not be without it now. This has been a very frequent testimony during the last four years." But a man who can succeed in such work is a man who can command a reasonable salary. Enough cannot be secured the first year to pay salary and traveling expenses as well as the increased expense in the printing office for getting out the extra copies. Moreover, the editor and manager ought not to go on without some assistance. If subscribers are held after they are once secured, it is necessary that the paper be a good one from week to week, and he who has carried the paper to its present success must be relieved of some of the office work and some of the cares of the printing office to which latter he has given more attention for the last six months than to the editorial work, although the paper has not been allowed to suffer editorially. Will these interests be met? Of course they will; and the writer hereof calls on the friends of the paper to show themselves friendly.

I am not a director, and do not know the plans; but I do know that in some way they intend to put an agent in the field. I understand that they are hoping that the churches which have not yet sent in the apportionment will attend to it at once; that those which have paid only in part will pay in full, and that it will be possible to add to this by individual aid such a sum as will enable them to place a good agent in the field in a short time. As one believing in the paper, I desire to say this yet: Do not say that The Pacific, or the company running it, is an incorporation, and that the corporation ought to bear the burden. Mr. Ferrier has done and is doing financially more than he is able to do. His only income is from this business. Mr. Barker and other directors have been exceedingly generous. Not one ever ex-



pected to derive any interest or profit from the investment. The editor, when he took the management of *The Pacific*, had an editorial opportunity which, today, with no greater investment than he has in *The Pacific*, would pay him twice what he is now getting; and it was in a place where business is being built up handsomely at the present time. No one would think of putting money into *The Pacific*—or into any business which it is dragging down—as a business venture and investment. It is a missionary enterprise; and as such, a larger number of people than heretofore should stand to its support.

As one standing in close relations with some of the men who have this work at heart, I have taken pains to gather these facts, and to give them out for the benefit not merely of the paper, but of the churches as well.

### Sparks From the Anvil.

BY DR. JOHNS D. PARKER.

The Great Prophet calls Christ the "Prince of Peace," for he has peace among his possessions. Christ says, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." Peace is a state of quiet, freedom from disturbance. An ocean which had never been disturbed by a storm would be tranquil. If Adam had never sinned he would have had tranquillity. But the ocean may be at rest, and have peace after the storm, so the soul may have the very peace of God after the storms of sin. Christ speaks of the world giving peace, but he says he giveth peace "not as the world giveth." The world gives a kind of counterfeit peace in various ways: Sin is sometimes claimed to be simply unripeness as fruits are often sour and bitter before they are ripe. Some deny retribution, and close the eyes to the future world. Some try to drown the voice of conscience by other voices and thus men sometimes plunge into business, or amusements, or dissipation. Some claim that time that is said to restore all things will restore peace to the guilty soul under the law of recuperation. The world may quiet a guilty conscience and allay fears, but it can never give permanent peace. The Bible teaches that sin cannot be condoned, and philosophy teaches that sin cannot be forgiven until confession is made, and restoration, if possible. The world can never give permanent peace, because it does not remove guilt. But the Prince of Peace can say, "Thy sins are forgiven thee; go in peace." We are told that "the peace of God passeth understanding." The Prince giveth peace, "which the world cannot give nor take away." The true Christian has peace like a river, whose waters increase and flow on with resistless power into the ocean. A man never having sinned would be tranquil in his soul, but the soul of a man whose sins are forgiven is made more exultant, and thrills with ecstasy. When the storms of sin are over, and the sun breaks out from the dark, retiring storm-cloud, how fresh is nature. The drops of rain sparkle on the leaves, and the pure air refreshes. So a forgiven sinner may be exultant, and have the very peace of God in his soul. When the writer ascended Pike's Peak, the party climbing up passed the true-line and finally gained the summit where all sounds of birds and insects ceased and a mighty peace seemed to fall out of the very heavens. So the Christian sometimes has the very peace of God in his soul which flows like a river.

\* \* \*

Solomon says that wisdom "is a tree of life to them that lay hold upon her; and happy is every one that re-

taineth her." In America there are many memorial trees that have been consecrated, and have a place in our national history. Such is the elm tree at Philadelphia at which William Penn made his famous treaty with nineteen tribes of Indians; the Cyprus tree in the dismal swamp under which Washington slept one night in his young manhood; the oak tree of Flushing, Long Island, under which George Fox, the founder of the Society of Friends preached; the large apple tree near Fort Wayne, Indiana, where Little Turtle, the Miami chief, gathered his warriors; the tulip-tree in King's Mountain battle-field in South Carolina, on which ten bloodthirsty Tories were hanged at one time; the elm tree at Cambridge, in the shade of which Washington took command of the Continental Army; the pine tree at Fort Edward, New York, under which Jane McCrea was slain; the magnolia tree near Charleston, S. C., under which General Lincoln held a council of war, before he surrendered the city; the black walnut tree near Haverstraw on the Hudson, at which General Wayne mustered his forces at midnight preparatory to his gallant and successful attack on Stony Point; the pecan tree below New Orleans under which were buried the remains of General Pakenham, who threw away his life in the engagement at the Battle of New Orleans; and the pear trees planted by Governors Endicott and Stuyvesant more than two hundred years ago. These trees are all historic, and when one looks upon them they create patriotic emotions. But what are all these historic trees of earth compared to the Tree of Life, which wisdom plants in the human soul? When all earthly trees have crumbled to dust the Tree of Life in a human soul will blossom and bring forth fruit. Christ is evidently the Personified Wisdom of Solomon, symbolized by the tree of life planted in the midst of the garden. The human heart may become as the garden of the Lord, but "every plant which the Heavenly Father hath not planted shall be rooted up."

### A Remarkable Conversion.

MYRON EELLS.

Sometime ago I went to the headquarters of a large logging establishment to preach. I there met an earnest Christian man who was a great help to me; the only such one in the place. A short time since he gave me an account of his conversion, which was so remarkable that it is worthy to be recorded. I give it in the main in his words as I remember them. He said:

"I was converted when drunk or partly so. My father was a liquor dealer; my mother was an earnest Christian. She died when I was nine years old. As she was dying, she placed her hands on my head, and said that she would leave me with God. But I followed my father's example, and as I grew up took to drinking, and squandered in drinking and gambling three thousand dollars which I inherited. I became somewhat of a ringleader in these vices. In 1888 I was at work for a company, and about Thanksgiving they gave us a few holidays. A number of us went away several miles, and had a drunken spree, but by Saturday we knew that we must sober up some and return, or we would lose our job. We did so partly and returned on the train. On board were several members of the Salvation Army, and when they reached our destination, they got off and began to hold a service. Partly drunken, I went to it, and while there I kicked their drum and cut it. They were not angry, but got down on their knees and prayed for the man who had kicked a hole in their drum. I went back



to the saloon and drank more. Later in the evening they went to their barracks, not far away, and held a service. After they had been thus engaged for some time some of my companions asked me if I was not going to the services. I concluded to go, so a number of us went. When they took up the collection we amused ourselves by throwing paper wads, cents and nickels on the floor in the crowd, in order to watch the members of the Army get down and find them. After the regular services were over, we started to go out, but the Captain said, 'We are going to hold a prayer-meeting here now, and we ask all of you who have had praying mothers to stay.' Call it superstition or what you please," said he, "but it seemed to me that I immediately felt the pressure of my mother's hands on my head, as they pressed me just before she died. At any rate it changed the whole course of my life. I dropped down on a seat, bent over, held my head in my hands, and stayed there, I did not know how long. My friends said I was there three-quarters of an hour. I then got up and said I was going to lead a different life. One of my companions said to me, with an oath, 'Don't make a fool out of yourself.' But I went to my room and locked myself in so that none of my companions would disturb me, took down my mother's Bible, and spent a long time reading it and praying. From that time to this I have never drank a drop of liquor. At first I often had a strong craving for it, but whenever this occurred I would go and get my mother's Bible and read it; and pray, and so conquered the temptation. And now I tell my companions, who have been accustomed to drink, wish to stop and fail to do so, that they can stop with Christ's help."

Thus the narrative ended, but it brought to my mind very strong illustrations of two old truths; one is that praying parents should never be discouraged over wayward children, even if they die without seeing them become Christians; and the other is that none of us are to despair over the hardest cases.

Twāna, Wash.

### The Hokkaido.

J. D. DAVIS.

This is a large island stretching between latitude 41 degrees 30 minutes and 45 degrees 30 minutes north, and longitude 139 degrees 50 minutes and 146 degrees east; with high snow-capped mountains, large rivers and wide alluvial plains. Its air is like that of Colorado, or the middle west of the United States. Its forests are like those of New England and New York—ash, beech, basswood, elm, maple, oak and walnut. Here, too, the fruits of the Northern United States flourish—apples, cherries, currants, raspberries and strawberries.

The new towns also remind one of the Western U. S. towns of forty years ago—wide, regular streets, with rough shanties, and well-built houses and stores mixed together. The capital, Sapporo, a city of 40,000, seems like a veritable western town in the U. S.; so does Iwamizawa, with its 5,000, and Asahigawa, twelve years old, with its 20,000 inhabitants, including 8,000 soldiers.

As one rides through the country the New York of fifty years ago, with the crops growing among the thick stumps, and the Illinois prairies of forty years ago, where the tough virgin sod is being turned over for the first time, alternate. In some places the improvident settlers have cut off and burned up all the timber, so that they have nothing left for fuel. Everywhere they have burned up the logs they should have used to build log-houses and are living in miserable huts with straw-

thatched roofs and sides.

Into this new country the gospel has come and in many places it has come with the first settlers. Churches and preaching places are established in nearly all the towns and in many of the villages.

It is delightful to meet so many earnest Christian workers and Christians who have come from all parts of the empire. Seven men who have studied in Doshisha are preaching the gospel in this island.

Nearly one hundred workers met in the capital in August for a six days' Conference, and the spirit of union and co-operation everywhere is inspiring.

It was my privilege during two months to visit all the Congregational churches, to be present and take part in the dedication of two churches, in Iwamizawa and Asahigawa, and also to assist in the ordination or installation of two pastors, Rev. G. Sugiura at Asahigawa and Rev. K. Takeda at Hakodate. The church at Hakodate celebrated the first anniversary of its organization, August 24th, by becoming self-supporting and ordaining a pastor; and the services were held in a neat church building which the Christians have erected. There is more important and promising work in Japan than laying Christian foundations for the teeming millions who are soon to fill this island and preaching the gospel to those already here, who, separated from their old homes and associations are very receptive to the truth. It was also my privilege to attend the Workers' Conference and give two lectures, and to be present at the Annual Association meeting of the Congregational churches. Baptisms and inquirers were reported in every place.

Rev. Mr. Osada, President of the Kumi-ai H. M. S., went with me from Hakodate to Urakawa and back to Sapporo. We spent a Sabbath at Piratori, the old Ainu capital, and preached morning and evening to a mixed audience of Ainu and Japanese. It is a great encouragement that another family, Mr. and Mrs. Bell, are to enter this great field this fall as colleagues of Mr. and Mrs. Rowland, who, with Miss Daughaday, have been the only workers of our mission in this large island, for several years.

### General Association of Central and Northern California

REV. R. B. CHERINGTON

The forty-sixth annual meeting was called to order by the Registrar, Rev. H. E. Jewett, in the Petaluma Congregational church, Tuesday evening, October 8th. Prof. C. S. Nash of Berkeley was made temporary moderator and Rev. S. R. Yarrow of Rocklin temporary scribe. Devotional service was conducted by Rev. W. C. Day of San Francisco. Dr. Baldwin led in prayer and then came the annual sermon by Rev. G. C. Adams of San Francisco. The text was: "One generation goeth, another generation cometh, but the earth abideth forever" (Eccles. i: 4).

Wednesday morning the session opened with a devotional Bible study, conducted by Prof. W. F. Bade of Berkeley—"Jesus on the Mountain." This, as well as the two other Bible study hours, were of a very high order, and the listeners were inspired by the thoughts expressed.

Among other good things he said: "When Jesus taught the people he refrained from confusing the faith of his hearers by telling them things which they could not understand. We as ministers should not thrust upon others truths which their previous education and environment do not make it possible for them to understand or accept."

The devotional service, led by Rev. W. E. Eckles of



Green Valley, followed.

At 9:30 the Association formed permanent organization. Prof. C. S. Nash was made moderator; Rev. B. F. Sargent of North Berkeley, assistant moderator; Rev. S. R. Yarrow of Rocklin, scribe; and Rev. R. B. Cherington of Kenwood, assistant scribe.

Various committees were then appointed, after which Rev. S. C. Patterson, pastor of the entertaining church, gave the address of welcome, followed by response on the part of the moderator.

The program offered was then taken up and accepted, the first number of which was "The Puritan Church's Part in the Religious Development of the United States"—(a) "The East," Rev. S. R. Yarrow of Rocklin; (b) "The West," Rev. O. W. Lucas of Pacific Grove.

Both papers were of such interest that the Association asked by vote to have them published in The Pacific that more of our people might enjoy them.

The afternoon session opened with nearly 200 delegates present, and the woman's hour found nearly every seat in the auditorium filled. Mrs. G. C. Adams presided.

Miss Barker of India spoke on the experiences in the foreign field.

Mrs. W. H. Scudder represented the Woman's Board of the Pacific, and Mrs. W. J. Speers spoke on the Home Missionary work. The Sunday-school and Publishing Society was represented by Rev. C. C. Kirtland of Sonoma, who spoke on the work in Nevada, and Rev. E. J. Singer of San Francisco spoke on "In Darkest California."

After the prayer service, led by Rev. M. J. Luark of Murphy's, the general theme was taken up: "What the Puritan Churches Are Doing for the Current Religious Life of the Nation"—(a) "In the Care of Children," Superintendent Halliday of Oakland; (b) "In the Application of Religion to Society," by Rev. B. F. Sargent; (c) "In Scriptural Interpretation," by Rev. E. D. Hale of Niles.

The evening service was opened by Rev. F. H. Maar of Redwood. After special music by the choir Rev. J. R. Knodell of Santa Cruz spoke concerning "The Pacific." An extended report of what was said is furnished by another writer.

The California Home Missionary Society was the next theme, and was presented by Secretary Harrison, followed by Rev. W. J. Speers of Humboldt county, who delighted the audience by his experiences as a home missionary.

Rev. C. R. Brown closed the evening service with a strong plea for men, money and mutual interest in Home Missions.

Thursday morning session opened with Bible study—"Jesus on the Highway," led by Prof. Bade.

The annual business meeting of the California Home Missionary Society was then held. Rev. G. C. Adams, as president, was in the chair. After reports by the secretary and treasurer, which were full of interest and encouragement, the session elected directors for the coming year.

The society closed the first year free from debt, and a small surplus on hand; however, the second year is always the trying one and every church must do its full duty in order to meet all obligations.

The narrative of the churches was given by Prof. C. S. Nash. In the narrative Prof. Nash said that we have 122 churches in the Northern Association; 60 changes in the past year. The average attendance had been one-half resident membership, and he quoted Senator Hoar, who said, "There is no greater public duty

than attendance at church on Sunday." The net gain in all our churches was 243 new church members from 40 schools; four-fifths of all church members enter from schools.

He said that a church's power must be far mightier than the soul power of the pastor. It depends upon the responsible membership. Service is sum of power of preacher and people. Said Senator Hoar: "Blot out the churches and there would be no possibility of keeping up our government."

Greetings followed from fraternal bodies, after which an open parliament was conducted by Rev. W. H. Cross of Saratoga on "How Can Our Churches Be More Helpful to Each Other?"

The first hour on Thursday afternoon was given over to A. B. C. F. M. Rev. Walter Frear, San Francisco, gave his annual report and was followed by Rev. H. M. Tenney of San Jose, who spoke upon the subject of "Foreign Missions, a Test of Our Religion." Following are some of the gem thoughts from that strong address: When we become Christ's we take upon us obedience to a King and a Master, who said to all: "Go \* \* \* to all the world \* \* \* follow me." The Lord Jesus asserted his authority. He is not only our prophet—our priest to reconcile us to God—but our King to rule over us with a right to command and demand obedience from every man and woman who is a follower, not alone the ministry, but every one. We need him not only to be saved, but to work for the salvation of the world. The worst of all heresies, "I do not believe in foreign missions." Do you believe in Jesus? Can you judge? He says: "Go into all the world." He makes our work for missions a test of obedience. If we do not obey we are false to Jesus. We say in effect, What I think is more important and authoritative than the command of Jesus—a test also of our faith. Was Christ right in saying this is the heaven of the kingdom?

At 2:30 the general theme was presented, "The Work of the Ministry"—(a) "The Student," by Rev. M. B. Friday, Oakland; (b) "The Preacher," Rev. L. P. Hitchcock, Alameda; (c) "The Pastor," Rev. W. C. Pond, San Francisco.

The American Mission Association was then reported by Dr. Pond, who was followed by Rev. H. H. Wikoff, San Francisco, who represented the Church Building Society.

After devotional services, led by Rev. E. W. Stoddard, Martinez, the celebration of the Lord's Supper was conducted by Revs. C. C. Cragin of Rio Vista and C. W. Merrill of Oroville.

The praise service with which the evening sessions began was led by Rev. A. B. Snider of Cloverdale on Thursday evening. At its conclusion the Association passed to a consideration of the Pacific Theological Seminary, President J. K. McLean presenting some thoughts on "Its New Location and Life." The principal feature of the new location is its proximity to the University of California, whereby all the advantages of the University are obtained for the students and faculty of the Seminary on the same terms as for the members of the University, and yet without any control over the Seminary being exercised by the University.

Two years ago the Seminary raised its standard of admission so that a college education or its equivalent is now demanded as a prerequisite to admission. The immediate effect of this change has been a decrease in number of students. It rests with the churches by influencing their young men toward the ministry to keep up the supply of students. The change in the location of the Seminary has been advantageous, and with the co-operation



of the churches will become more and more so in the future.

The principal address of the evening was thereupon given by Prof. Thomas R. Bacon of the University of California upon the general topic of the "Educational Function of the Puritan Churches." Puritanism is a type of character, not a creed. The tendency of Puritans is to judge everything by an invisible and eternal moral law. In this country the Congregationalists and Presbyterians have become the principal conservators of the traditions of these people. On the present occasion, however, we will confine ourselves to a discussion of Congregational efforts along educational lines.

Although one deplores the divisions into which the Church of God has been divided, there is nevertheless the compensation in this division that each denomination has found a work for which it is peculiarly adapted. Among the Congregationalists this work is educational. This educational trend in Congregationalism is explained by the fundamental thought of Congregationalism that each man must, for himself, work out his own salvation, and must be properly equipped intellectually for that problem.

The Friday morning session of the Association opened with the third of Prof. W. F. Bade's devotional Bible studies, his topic being "Jesus in the City." The same high degree of interest was maintained in this study as in the two which had previously been presented.

Friday afternoon memorials of Rev. H. H. Colq and Rev. B. F. Moody were read; and the Association closed with a fellowship meeting led by Rev. J. R. Knodell.

### *The Bystander.*

#### *The Meeting at Petaluma.*

The Bystander was prevented from attending all the sessions of the State Association in Petaluma last week, and does not pretend to give a full report of the proceeding. He congratulates the people of that pleasant town upon the convenient and tasteful Congregational church building. For a State meeting it is a model structure, and Deacon Case must have heard many words of praise for the church which will long stand as a monument of his generous heart. It was pleasant for the delegates to meet the friends of Petaluma in their own homes, though the Bystander wishes the delegates might attend the State Association with a little more independence, and pay their own way. It is a great burden upon a small community. There are probably two sides to this question, and the Bystander has simply expressed his own mind in the matter. The motion by Mr. Cross, making it necessary hereafter to select the moderator by ballot, is generally satisfactory. This is a step in the right direction, in the direction of a more democratic way of doing things, and relieves the delegates from the stigma of the caucus. Prof. Nash made an excellently modest and capable moderator. The sermon by Dr. Adams is spoken of as resembling the preacher—solid and sound. As the Lord made him just that way, perhaps he does not deserve much credit.

There was, as usual, an overloaded program, packed as full as a mountain stage coach, and it moved with speed, and without a hitch. There were so many good addresses, stirring ideas, and sensible observations, that one seemed to supplant the other. There is always some complaint that not enough time is given to discussion. Delegates wish to be heard, and they should be heard.

There was little fire or enthusiasm of the right sort. This comes usually through discussion. The frank interchange of opinion usually creates a contagious spirit. A State Association must not be an exhibition, but an inspiration.

The meeting on Wednesday evening was both an exhibition of fine speaking and a genuine inspiration. The occasion was the annual meeting of the California Home Missionary Society. Rev. J. K. Harrison spoke on "The Puritan Spirit in Missions," and pointed out some opportunities for the operation of such a spirit. Then came a new cyclone from Humboldt county. We have had other cyclones in California, but here was a mixture of Methodist fire and Western wit in the person of Rev. W. J. Speers. His address was naturally full of points reminding us sometimes of Mr. Puddefoot. Rev. C. R. Brown of Oakland followed with one of his thoughtful addresses. "Where is that missionary from?" asked a friend, who did not know the speaker. "From a town in Alameda county, from Oakland," said the Bystander.

The Bible studies by Prof. Bade made an excellent impression. People like to listen to a man who knows what he is talking about. His early morning addresses were rare treats. Some of the speakers got in dead earnest, for example, Dr. Pond, when he said he "would rather be the pastor of Bethany church than President of the United States." A remark quite equalled by Rev. E. S. Williams' declaration that he "would rather supply a home missionary church than have the millions of Rockefeller." Both these statements are, doubtless, open to some qualifications which the devoted men did not stop to make.

The Bystander noted, and not at a distance either, the spirit of fraternal federation of the Congregationalists who went over to the Episcopal church and sampled Episcopal chicken pot-pie. Petaluma chickens bring sects together without any trouble. Never before did the Episcopal church have so many Congregationalists under its roof, at 25 cents a head. The reports from the churches formulated by Prof. Nash presented the important things and comprised a study in Congregational church life in Northern California.

The Bystander noticed new faces, bright young faces, among the clergy, but was not unmindful of the snow line in the front seats—the men who have made history in our religious life, and who are keeping up their interest in the affairs of the denomination.

There was an air of progress and prosperity in the gathering and an apparent determination to accomplish greater things the following year. Some were conspicuous by their absence. Certain men who spend their time on "the firing line" far away in remote places, could not be present, and provision was made to defray the expenses of such workers next year, and it is hoped until such a time when a more benevolent spirit on the part of our churches, will make such help on the part of the State Association unnecessary.

Rev. J. H. Goodell of Oakland, former pastor of the Petaluma church, was greatly missed, not only by his many Petaluma friends, but by his brethren in the ministry.

The good pastor at San Rafael, Rev. W. H. Atkinson, was also among those who were not present. Rev. Joseph Rowell, who has attended all the meetings of the Association, was in his place, as was Mrs. Caroline Parker of the Third church, San Francisco, who has attended nearly every meeting and hopes to attend many more.



### Acorns from Three Oaks.

#### Petaluma's Pluck.

Heaven helps those who help themselves. In the sunny, convenient and beautiful church which Brother Goodell led the plucky Petalumans to build the Association of Northern California, has held a most successful and inspiring meeting. Pastor Patterson has pluckily pushed and his brave people have responded, and instead of being disheartened they want the Association again and that soon. The bright church, the commodious prayer-room, the convenient dressing-rooms, the class-rooms, so appropriate for committees, make an admirable rallying place. The perfection of courtesies for mail, for writing, the information bureau, the generous attendance of the choir, their willingness to hear other singers without jealousy, all contributed, and contributed much. If only the fraternal delegate, Rev. E. P. Dennett, had brought from the Methodist Conference one of their abundant Conference blacking brushes to put a little shine over our dusty soles the material part of our entertainment had been perfect. Bro. Dennett's speech was wise, warm and welcome. Woodland's invitation was prompt and promptly accepted. If the custom take happy root that delegates who pay less than five dollars carfare, shall meet their own living expenses at the Conference, beautiful Pacific Grove and sunny San Jose, the Garden city, can put in most attractive invitations. I have no fear that hospitality will fail. Having used hospitality without grudging, I do not doubt that the next prayer-meeting at Petaluma will tell of many having entertained "angels unawares." If the lively Angel Scamp man did not pay his way with stories I have missed my reckoning.

#### New Men.

How grateful it is to see the new men. We love the old veterans. Warren had octogenarian fire. Pond's prayers and tears are eloquent—precious. Rowell is always radically right; McLean sensible, sagacious. God be praised that our seminary is put where it can touch the University. May it help our boys to run saloons out of town and not steal railroad trains. May they fire them with such patriotic zeal that the fires of dissipation shall be quenched.

#### Welcome to Prof. Bade.

He charmed us with his fresh studies of the loving and laborious Savior. We predict many calls for him to repeat his Association addresses—"Jesus on the Mountain," "Jesus on the Way," "Jesus in the City." He will set many young Endeavorers, studying if they can duplicate the masters three thousand miles of walking in two useful years. Such microscopic study would seem overdone if put on Washington or Lincoln. But sages listened while our beloved young brother told new things about their Divine Master.

How proud we were of our California Miles Fisher! What a noble paper his was! What a high standard he set for ministerial study! How fortunate our oak chapel is! If Brother Hitchcock could draw four stalwart men from Alameda forty miles to one session of the Association, we may be sure beloved Brother Scudder's work has fallen into good hands. Straight gospel preaching is helped by spice like his. We valued Pomona more than ever when we learned Brother Eckles was one of her latest sons. And ruddy Brother Cherington. May loving Congregational hands hold him, and may he never need bishops any bigger than his Associational brethren.

The Gateman calls, "All aboard," and I cannot name all the men and welcome faces. They welcome each other. And, by the way, dear Woodland Committee, put a little breathing place midway in your morning and afternoon programs, and give us a chance to get fresh air and shake hands. The gas was bearable at Petaluma and of fine quality, the platform part of it, but the air was a little close, and I saw one honest parson sleepy. A little more fresh air, dear Woodland committee, please, and a little more time for discussion.

#### A Gough Among Us.

Brother Speer has the gift of starting smiles and tears. He loves nature horses, dogs, babes and folks. So he gets them when he goes for them. It was a good thing our Santa Clara Valley Association did in welcoming him into our fellowship. He belongs to the kingdom. Invite him into your pulpits, brethren, just before you take the A. H. M. S. collection. Whether he goes to Angel's Camp or becomes our General Missionary, let us hold him and his helpful wife, with loving hearts and faithful prayers.

### Short Studies for Long Winter Evenings.

REV. E. LYMAN HOOD.

"And as for me, though than I konne but lyte,  
On bokes for me to rede I me delyte,  
And to hem yeve I feyth and ful credence,  
And in myn herte have hem in reverence."

—Geoffrey Chaucer.

The time of the year has come when thoughtful minds are planning for the approaching winter season. To make the most of one's opportunity, whatever that may be, will define the measure of success attained. Time is the capital bestowed with equal bounty on all. How may we use the present that the future shall have the largest hope and the past afford the best example? It is a question propounded to earnest students daily.

The multiplication of books and their comparative cheapness has placed within the reach of all inexhaustible treasures. No one is now so poor he may not possess volumes which would have been denied to all but the very rich in former ages. The very abundance has resulted in evil. With books on every hand, their value is not appreciated. And, not alone must we read wisely to think well; we should use our best judgment in the selection of the papers and books studied. The art of real appropriation is acquired by patient practice. Not by imitation, but by inspiration, shall we get the most profit from reading. Goethe says, in one of his "Conversations," "I have been fifty years trying to learn how to read." Reading should be something more than mere pastime. A forceful book summons one to gird up the loins of his mind. Better an hour of vigorous thinking than a half-day of desultory glances with no mental concentration. The late President Porter, whom all Yale men remember with affection, wrote a volume on "Books and Reading," in which he says, "Read with attention." In another place, he calls it the "royal road to scholarship."

Although volumes now fly from giant presses like the leaves from the forest, it is indeed remarkable how few books are absolutely necessary for really good results in reading. It goes without saying that selected books of reference are indispensable; for instance, a dictionary, an atlas, an encyclopedia. Reading with these at one's elbow, with pencil in hand, and seeking judiciously the meaning of the author, even short studies



in long winter evenings will not prove to be without great profit. In every true companionship there is an interchange of thought. Reading may deteriorate until it becomes mechanical; or, it may serve to introduce us into the fellowship of great and noble minds. Books of reference supplement the short-comings of all readers. The impending omniscience of the vast host of writers can only thus be met for the accumulation of materials, in many lines of mental effort, threatens to outgrow the grasp of any individual intellect, however trained.

"What shall I read this winter?" is a question that more than one will seriously ask. Even if it were possible to do so, to read everything that came to hand would be a mistake. Travel, poetry, science, art—verily, a thousand and one different lines of thought invite the reader. But some *one*, of all the number, must be judiciously chosen, if the result prove worthy of the continued effort put forth. "This one thing I do," the oft-repeated motto of the great Apostle, still has helpful incentive. And it should not be forgotten that the steady pursuit of any one subject, however limited, in time leads out into ever-widening vistas with enlarging horizons. The higher we climb the mountain, the farther we may see. Of the many courses, long and short, which commend themselves, this brief article must confine itself to one, namely, an outline of reading in the history of our churches. Much has been written upon the faith, the polity and the spirit of the Pilgrim Fathers and their honored descendants. Nevertheless, there are great numbers in our communion who have only a faint conception of what Congregationalism really is. The lack of catechetical instruction in our schools in part accounts for it. The accompanying course of reading may be followed by any individual alone. Or it could be used as a scheme for systematic study by the several members of a Sunday-school class or Christian Endeavor Society. In that case, let each one follow the work, and, from time to time, give in public meeting a presentation of parts assigned. Let me say, lest one be disheartened, fearing lack of time, that two hours a week, given attentively to the prescribed course, for six months, will be sufficient. It need not be added that much more time than that could very profitably be spent. Notwithstanding the amount of time above indicated will be enough for satisfactory results. Without further introduction, let us take up the several volumes to be studied. All may be purchased for a sum not exceeding nine dollars.

1. "A Short History of the English People," by John Richard Green, published by Harper & Brothers, New York, 1890, chapters 5, 6, 7, and 8, or from pages 217 to 605. No other book known to the writer, gives within small space, a better view of the early beginnings and rise of the influences which culminated in the church of the Pilgrims.

2. "A History of American Christianity," by Leonard W. Bacon, Chas. Scribner's Sons, New York, 1898. No other one volume places before the reader so clearly this large field. A thoughtful study of its four hundred pages will prepare one to enter sympathetically into the great and impending changes at present taking place in our native land.

3. "Outlines of Congregational History," by George Huntington, Congregational Sunday-school and Publishing Society, Boston, 1885. This is a brief manual, good as far as it goes. It can very acceptably be employed as a question book in connection with a larger work covering practically the same ground.

4. "A History of the Congregational Churches in

the United States," by Williston Walker, the Christian Literature Company (write the Chas. Scribner's Sons Company), New York, 1897. This is the best single volume, popularly written, by one who, through inheritance and training, stands today in the forefront among the historians of the churches.

5. "Congregationalism: What It Is; Whence It Is; How It Works," by Henry M. Dexter, Boston, 1863. Boston, Mass. A work that embodies the accurate learning of one who became a master of the principles underlying the spirit of our churches.

6. "The Church-Kingdom," by A. Hastings Ross, Congregational Sunday-school and Publishing Society, Boston, 1887. It presents the sources and development of the ecclesiology of our denomination. The writer and the late Dr. Quint were ecclesiastical statesmen of the first rank.

If the above plan appears too extended for the time and opportunity at command, and a selection must be imperatively made, let numbers one, two and four be chosen. But, if the entire list can be used, and systematically studied, let them be taken up in the order given.

Congregationalism has always incited publication. It is a polity that has had conspicuous influence upon the upbuilding of our civic life as a nation. In matters of church government, Congregationalism has reflected the spirit and form of the Primitive churches of the first century. In questions of faith, as well as practice, Congregationalism has occupied a large place because of the intellectual inheritance which it has received and perpetuated. The writer could therefore add many volumes to the above list. But, the selection is sufficient for the purpose in view. Should the course prove thoroughly helpful, and be continued into others more extended in history, biography, theology and practical results, suitable texts will readily suggest themselves by pertinent inquiry.

Aquebogue, New York, Sept. 24, 1902.

### Notes and Personals.

The Petaluma Courier says: "Said a resident of Petaluma concerning Rev. J. R. Knodell of Santa Cruz: 'Every time I hear him, I think of Abraham Lincoln.'"

The Petaluma Courier mentioned The Pacific last week as "the oldest religious publication in California." But The Pacific is more than that. It is the oldest paper of any kind in California.

The Petaluma Argus of October 7th says: "The last number of The Pacific devotes several pages to a write-up of Petaluma and the local Congregational church and prints many fine views of this city. It is handsomely gotten up and a credit to the editor, the church and the convention."

Last Monday the meeting of the ministers of San Francisco and vicinity was held in Berkeley, so as to give opportunity to attend Prof. Starbuck's lecture. Next Monday the meeting will be at Congregational headquarters in this city. It will be devoted to reports of the General Association meeting and to remarks relating thereto.

The Sacramento Valley Association, at a meeting during the General Association at Petaluma, granted Mr. Frank Z. Towle of Railroad Flat license as a lay preacher. Mr. Towle is a man of strong influence for Christ over a large region. He preaches once a month at Banner schoolhouse, and every week at Railroad Flat.



He is superintendent of a lumber mill—a busy man, but one who feels that in every way he must be about his Master's business.

The Rev. E. Lyman Hood of Aquebogue, Long Island, New York, has been asked to write a history of the New West Education Commission. He desires the addresses of the former teachers in its schools. There were nearly 800 of them—the majority women. They are widely scattered, many are married, and despite long search he does not know the whereabouts of half of them. Let all who can aid him in getting the desired information. Before the New West Education Commission was merged into the Education Society, it was for years one of the acknowledged national societies of the Congregational churches, and the story of its workers of Congregational history. Mr. Hood, our readers know, is well qualified for the work which he has been will make one of the most interesting and unique chap-asked to do.

## The Sunday-School.

BY REV. W. H. SCUDDER.

Joshua and Caleb.—Joshua 14: 5-15.

Lesson 4.

October 26, '02.

The lessons pass over some very interesting events in the campaign undertaken by Joshua for the subjugation of the land of Palestine. Attention should be called to the wisdom of the commander in entering the country and conducting his first efforts in such a way as to occupy the center, dividing the land and separating the inhabitants so as to prevent that co-operation which might have resulted in more defeat for Israel's armies, or at least have made the conquest more difficult, and protracted the time. As it was, some seven years were consumed in conquering the Canaanites, the general results being satisfactory to the conquerors, although the conquest was by no means thorough. Strips of country were not subdued, and enemies enough remained to give them a great deal of trouble later in their history. By way of filling in the intervening history the defeat at Ai, and the reasons therefor can be briefly received, the discovery and punishment of the offender as illustrating the ancient methods of warfare; the ruse of the Gibeonites (chap. ix), the slaughter of the Amorites at Gibeon, with the flight and capture of the five kings (chap. x); the summary recording the conquest of the southern section of the country (chap. x:28-43). The campaign against the northern section is recorded briefly in chapter xi. Naturally, the next step is the distribution of the country to the tribes, the account of which begins with chap. xiii, and leads directly to the lesson of today. Gilgal is still the base of operations (v. 6). The tribe of Judah come to claim their share of the country. The leading figure in the tribe is Caleb, not a Hebrew by birth, but a Kenazite, adopted into the nation. According to Gen. xxxvi: 11, Kenaz was the son of Eliphaz, grandson of Esau, and in the fifteenth chapter, nineteenth verse, the Kenazites are included among the oldest inhabitants of Canaan. The unravelling of their history, as given in Hasting's Dictionary, is the Kenazites probably had their original abode in Mt. Seir. A tribe or clan from these, named the Kalibbites (Caleb-ites), separated and pushed northward as far as Hebron. From these came Caleb, who joined himself to the Israelites, and was sent out as one of the spies. The record here given accounts both for his being chosen for this work, and his entire confidence in the ability of the Israelites to

conquer the Canaanites. It also sheds great light on the promise made to him by Moses (Num. xiv: 24), coupled with the request for the particular portion of the country he desired as his possession (v. 12): "Now, therefore, give me this hill country," which (v. 13) is said to center about Hebron. If the Kalibbites were near at hand, they would assist the tribe of Judah under the leadership of Caleb, to drive out the Anakim who were there, and capture "the cities, great and fortified" ((v. 12). That the Kalibbites became an important part of the tribe of Judah is certain; the amalgamation of the two elements seems to have taken place in David's time. (Comp., I Sam. xxv. 2 and 40.)

### I. Caleb's inheritance.

The place which Caleb requested has more than a passing interest for Biblical students. There was a double promise fulfilled when Hebron was given to Caleb. It was the oldest city in the country, older than Zoan in Egypt (Num. xiii: 22). By Josephus it was said to have been 2,300 years old in his time, even outranking Damascus in age. It is not necessary for us to trace its history as recorded in Scripture, as the Bible Dictionaries amply supply that information, but to call attention to the fact that Abraham moved to this place upon separating from Lot, who chose the valley of the Jordan for himself. "Abraham, or Abram, as his name was at that time, 'came and dwelt by the terebinths of Mamre, which are in Hebron' (Gen. xviii) and the specific promise of God to him was 'all the land that thou seest, to thee will I give it, and to thy seed forever.' So here is the fulfillment of that promise given so many centuries before to the 'Father of those full of faith'; and he must have been prominently in the mind of the writer of the eleventh of Hebrews, when he said: 'These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth' (Heb. xi: 13). We so often lay great emphasis upon the fulfillment of divine promise to us that there is great danger of overlooking the equally certain fact that God's promises may be fulfilled in some one or at some time very distantly removed from us, and we may be only one of the stepping-stones to it. Our faith should be more implicit than to think they will not be brought about because we do not see or experience them. The word of God is bound to come to pass, whether it is ours to see it or not, and it is a great thing, great because of the measure of faith involved when we can assure our children that it is a certainty, and encourage them to labor and believe, and expect, for it may be in their day that the fullness of time is reached. Only the other day a lady, poor in circumstances, told me that she was a lineal descendant of some English people who had owned vast property, and at their death some law complications had brought the will into the Court of Chancery, where it had been for two or three generations. 'But,' she added, 'the property is secure, and will revert to us sometime, if not to me, to my children, or to theirs.' That is just the assurance we have when we speak of inheriting the promises, the bank of heaven always has funds, which will be payable when God sees it is best. Caleb was reaping the reward laid up for him in the fidelity of Abraham. How much inheritance may we lay up for those who come after us, by our fidelity to God.

### II. The divine honoring of Caleb.

It is significant that Joshua and Caleb, of all the Israelites who started from Egypt, were permitted to enter Canaan. This was, or is, considered their reward. But look a little deeper. Caleb was eighty-five years



old, and Joshua could not have been much less. Although much had been accomplished during these seven years of fighting there was more ahead. Caleb, in asking for his choice of a possession, states that it was as yet unsubdued, that the Anakim were securely entrenched there, and he expected to wrest the country from them only by severe conflict. Joshua expected nothing less. Where, then, was the honor? In this, that the Lord gave them more service for him. That is God's way of honoring men. He calls to service, and when men obey, and as Caleb, "wholly follow the Lord," it is to greater and better service continually. Just recall the great number of instances where God's servants were devotedly following him, and just when it seemed as if they should be placed upon the retired list with great honor, as we retire our admirals in the navy, or our generals in the army, God calls them to greater service, he is honoring them! The case of our pioneer missionary, Cushing Eells, is in point. After coming to Washington, and spending years in faithful teaching among the Indians, enduring hardships and privations, such as we know very little about, he, for a while, was relieved of the work, and it seemed as though his time of rest had come. But, led by prayer and divine providence, he soon concluded that he must return to the hard life and the teaching, which he did, and died in the work. Did God honor him? A trip through that evergreen State of ours will convince the most skeptical that even Marcus Whitman, who saved all that section of country to the United States, and is duly being honored for the same, is not more esteemed or honored than is Cushing Eells. Let us not be slow to learn this much-needed lesson in these days. There is work to be done for our God, and there are still so few laborers that it is poorly accomplished. The excuse heard so often from those of whom request is made that they take up the work indicates too often that they consider it a burden and no honor. But if any one fact is certain as gathered from Scripture, it is that no other work brings such honor to any one, as this work for God. It is so true that we only have to turn to missionary annals, and find page after page in illustration of it. But the thousands whom God has honored and is honoring have no earthly biographies, and we will have to wait until the disclosures of eternity before we discover the fulfillment of the promise, "Them that honor me, I will honor." One glimpse of heaven will suffice. There will be seen what is lost to vision now, but the honor of service will be still apparent. John gave us one little sight; it was the honor—"And there shall be no more anything accursed; and the throne of God and of the Lamb shall be therein; and his servants shall do him service" (Rev. xxii: 3).

## Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for October 26th 1902—

The Sin of Neglect.

It is not necessary to fly in the face of opportunity to drive her away. Simply neglect her and she is gone. It is not necessary to strike across the keyboard of your piano. Simply neglect and the music is gone. A neglected garden! A neglected room! A neglected life! What sad pictures are these. Let us pray that we may never be guilty of neglect.

But the saddest picture is to neglect a friend who has shown us kindnesses. Or to neglect to keep a promise

—for each in the parable half-accepted the invitation to be present at the wedding supper.

### Making Light of It.

We often hear people say, "My friend is not religious, but he does not make light of religion." "What does he do about religion?" we ask. "Oh," the answer is, "nothing. He simply does not pay any attention to it." Then he does make light of it; that is, he makes it of little importance in his life. It weighs but little or nothing with him. Like those of our parable, he goes his way, "one to his farm; another to his merchandise."

### Our Excuses.

These show where our heart is. "What is heaviest weighs the most," is a Dutch proverb. Our excuses show what weighs the most with us. If the heart is right, nothing will be allowed to prevail against duty.

Christian Endeavorer, can we consciously give to our Master, Jesus Christ, some of the excuses which we offer to our Lord Jesus Christ for not attending some of the services we have pledged to attend? Think them over and see.

The following from Amos R. Wells will be found helpful:

### The Invitation.

Purity is a feast. Pandering to the flesh merely breeds a raging hunger, but cleanliness is an abiding satisfaction.

Usefulness is a feast. Any one that does the Father's will will find, as Christ did, that it is meat and drink.

Nearness to God is a feast. Would it not be strange if God, who created all interests, were not the most interesting of them all?

All together all the delights to which you would like to be invited, and they will fall far short of the joys included in the Savior's invitation to himself.

### The Refusal.

The commonest way of refusing Christ's invitation is simply to disregard it.

It is refusing Christianity to accept what one likes and reject what one does not like.

Few regard their refusal of Christ as final, but only for the minute; and yet a minute is all that any man owns of time.

It is not enough to accept Christ in the heart. His invitation is public, and requires a public response.

## Woman's Board of Missions for the Pacific, Oregon Branch Annual Report.

The Oregon Branch, after a year of earnest work, has a most satisfactory report to make.

Our pledge, within a few dollars, has been met—we are glad to be able to keep our promises of help and support made to those whom we have sent to be our representatives in the foreign lands.

But success we do not count in dollars and cents merely, nor yet in an additional number of churches remembering our Board—although these we look upon as the best of proofs of awakened enthusiasm—but to see in the churches a more earnest love for the great cause, and to know that more are now seeking, than formally, knowledge of those to whom the gospel is being sent as well as of our missionaries with their work and burdens, disappointments and joys—to thus see Oregon rising to a fuller measure of responsibility is indeed



cause for great thankfulness as answer to many prayers. We are glad to report interest in "Via Christi," which has been read by many and thoroughly studied by others; preparations are being made in several of our churches for systematic study of the book in circles of ten during the coming year.

At our several local associations, the Vice-Presidents have arranged most helpful hours. Papers have been read, literature pressed upon the ladies and every means used to inspire our missionary societies into larger giving.

One new society has been organized at Freewater, a healthful, giving, praying band of Christian women.

Especially inspiring to all was the Annual Rally held this year in May in order that we might have with us Mr. and Mrs. Caswell Broad. Our hearts were quickened anew for service by their helpful words.

Another year is before us and again, as at every such time, comes the query, What shall we do with it? What shall our work be? That we may "grow strong in the Lord and the power of his might" is the earnest prayer of the Oregon Branch.

*Lucile McKercher, Sec.*

### Report of Secretary of Young Peoples' Work.

In taking up the new work of the Secretary of Young People's Work for the Board, the field from which to make collections for Foreign Missionary work seemed a large one. For, surely the Sunday-schools, the Christian Endeavor Societies, and the Young Ladies' Circles (formerly auxiliary to the Young Ladies' Branch) should be expected to contribute enough through the Treasury of the Board to bring up the contribution from the young people to the measure of the Branch yearly pledge. This has not been fulfilled as regards the money that has passed through my hands. There may have been enough paid directly to the Treasurer without coming to me, to make up this sum, and the Treasurer's report today will show this. (\$563.63.)

I have sent sixty-two letters to the Christian Endeavor Societies of Central and Northern California. I have received replies from six of these letters, only \$5 contributed, and a promise which has not been fulfilled.

I have sent ninety-eight letters to the Sunday-schools of Central and Northern California, and have received four answers. Four dollars have been sent to me and five letters returned because I had not the correct addresses.

From the former Branch Auxiliaries I have received \$46.50, with a promise of \$20 more.

In several of the answers I have received to these letters I find that the C. E. Society or the Sunday-school is contributing to Foreign Missions through its own church. This is right, and we would not urge them to do otherwise. But what of the others who did not respond to my letters? Are they doing nothing for missions, or must we employ some other method to persuade them that it is wise to send their contributions through the Women's Board? There must be some way discovered to do this in the future, so that all over our State the name of the Woman's Board shall be known as the central point to which contributions can be sent.

*Alice M. Flint.*

The annual meeting of the Congregational Ministers' Relief Society of California will be held on Monday, October 20th, at Headquarters, Y. M. C. A. Building, at 12:15 p. m., for the election of directors and such other business as may come before it.

*Walter Frear, Sec.*

## Church News.

San Francisco, Plymouth.—The pulpit was occupied Sunday by Rev. Mr. Fuller of Bakersfield.

Cloverdale.—Three persons were received into membership, this communion on confession. This makes twelve admissions since April 1st.

Oakland, Pilgrim.—This church had the pleasure last Sunday morning of hearing an excellent gospel sermon by Rev. L. P. Hitchcock, pastor of the First church of Alameda. Pilgrim's popular pastor preached in the Alameda church.

Green Valley.—Sunday, October 5th, four were received into fellowship; two on confession. Special services will be held in this church beginning Sunday, October 26th, and continuing for about ten days. Rev. A. B. Snider of Cloverdale will conduct the services, assisted by the pastor.

San Francisco, Fourth.—The first Sunday in this month six were received into fellowship on confession. The Junior and Intermediate C. E. Society organized two months ago has grown to be the largest in the city. The repairs on the church cost \$1,200, all of which, except \$75, has been paid. The day of the reopening \$228 were raised.

Santa Cruz.—During the past week the State Convention of the W. C. T. U. convened in our church. On Sunday our pastor, Rev. J. R. Knodell, occupied the pulpit, having for his theme, "Echoes from the State Association" at Petaluma, and bringing to us some of the inspirations of that meeting. The sixth sermon in the series of "The Making of a Man," was given in the evening, the subject being, "What Calling Shall the Young Man Engage In."

### Southern California.

Pasadena, First.—Our congregation listened to a grand sermon by Rev. Chas. A. Dickinson last Sunday. Dr. Dickinson also addressed a men's meeting at the Y. M. C. A. rooms in the afternoon, and in the evening gave the Endeavorers an interesting account of the beginning of the C. E. movement, with which he was intimately connected. This church is very happy in the anticipation of the coming of Dr. Meredith. The date has not yet been determined upon.

### Edgewater Church, Seattle.

After nine years of united, harmonious work of pastor and people, it seemed a disastrous upheaval in our parish to give up the Rev. J. T. Nichols to the work of city missionary of Seattle. The field is a larger one than the Edgewater church. It calls for a man of special adaptation—a man in whom all the city churches have the most confident trust and to whom they can all give their hearty co-operation. Rev. J. T. Nichols admirably fills these conditions.

The Edgewater church is proud that he should be chosen and glad that his new work is so closely related to theirs. While the change permits his home to be with us, and there are no good-byes required, yet there were many sad hearts and tearful eyes in the large congregations that have crowded the church to hear his parting words.

In submitting to his resignation the congregation tried to express its feelings in the following resolutions:



Whereas, Our pastor, Rev. J. T. Nichols, has received and accepted a call to a wider field of usefulness in this city and : work he is eminently qualified to perform; be it therefore

Resolved, That we the members of Edgewater Congregational church, recall with gratitude the nine years of arduous labor done so faithfully, so cheerfully and so successfully.

Resolved, That in parting with Rev. J. T. Nichols, this church loses a faithful pastor, a beloved friend, and a man whose Christian character has been an inspiration during his entire ministry here. The fact that he will be still in our midst and that we will still have a part in his work, has largely influenced the congregation in yielding to the separation of the close and tender ties that have bound them.

Resolved, That in our pastor and his wife we have seen exemplified a rare devotion to duty and an unusual degree of interest in the welfare of not only the members of the church, but the entire parish; be it further

Resolved, That our love and prayers go with our pastor in his new work, and we assure him of our continued devotion as friends and co-workers.

In accordance with the advice of Mr. Nichols and a vote of the church a committee has been appointed to promote the securing of a new pastor as soon as possible.

### The Answer of Every Human Want.

MALCOLM JAMES MCLEOD.

God is the one answer of every human want. No age, no nation, no people, but has some time uttered the cry, "Oh, that I knew where I might find him!" Tribes there are without written speech, without marriage, without government code; but no tribe without its deity. Perhaps it is a deity of wood or stone or tree or star or reptile; a deity, may be, of dead ancestors; but some deity. The soul of humanity looks Godward as easily, as naturally, as the eagle-wing soars cloudward. To say that such a universal instinct means nothing were as unreasonable as to say that the lifting of the vapor from the river-depths means nothing.

The belief is all the more remarkable when we remember that it runs athwart the grain of life's natural temper. It lays a tax upon the time, the talent, the opportunity, the possession, the outfit. It asks for tithes, temples, pagodas, sacrifices, priests, idols, graven images, golden calves. It imposes obligations men do not care to meet. Why does not sober reason rise and overturn a faith that is distasteful? Because the faith is rooted in human life. To tear it out would tear out man's humanity.

In the early years of the last century there arose in France a most remarkable man. Poor was he, inordinately ambitious, trained to hardship, clothed with exceptional brain-power, and yet withal a man of toil, indefatigable, unceasing—Augustus Comte. He was an authority on astronomy, political economy, mathematics, physics; chemistry, biology. He died in 1857, and to this day the anniversary of his death is celebrated by his French and English followers, by such men as John Morley, Frederic Harrison, and, in her day, George Elliot. For sheer intellectual grasp and vigor, Comte ranks with Leibnitz and Descartes. Humboldt was one of his admirers, and John Stuart Mill called him the "most wonderful deep-sea thinker since the age of Aristotle." His character was stern, inflexible, but pure,

high-minded, and with an iron devotion to what he considered the service of mankind.

He was the founder of a system of thought called the Positivist School; that is, nothing to be accepted that cannot be proven by the positive agreement of the senses. The truths of religion, like the facts of science, were made to rest on certainty. Thus God was swept aside. "He led him to the confines of the universe and bowed him out." Religion was done away with. Bibles were knocked down with ruthless and fearful iconoclasm. Hard it is to believe, yet the fact abides that before Augustus Comte died he established a church of his own, with its calendar of saints, its sacred days, its catechism, its Sabbath, its Bible, its God. The cathedral mind of this great man had bowed the deity out, but the heart insurrected and rebelled.

Surely it were difficult to believe a more convincing proof that God is grounded in human life. That is the witness of every temple. No steeple throughout the land but points the heart to the Unseen One whose throne is heaven, whose footstool is the earth. Day unto day the church spire speaks, and night unto night it showeth knowledge. With steel point and with starry letter it writes its creed across the breast of night, "I believe in the God the Father, Almighty Maker of heaven and earth."—From "Heavenly Harmonies for Earthly Living."

Noting the acceptance by the Rev. Dr. John S. MacIntosh of the call to the chair of Systematic Theology in San Francisco Seminary, The Presbyterian says: "We shall miss his presence and service in the East but the West will be the gainer by the change. Dr. MacIntosh is admirably fitted for the work to which he has been called. He has always had a fondness for theology. He found time to give it careful study during his able ministry of sixteen years as pastor of the large and influential Second church of Philadelphia. Since then he has kept himself abreast of the times as a reader and scholar, giving attention to special phases of theological questions. For a year he taught acceptably Pastoral Theology, Church Government and Homiletics in McCormick Seminary during the temporary absence of Rev. Dr. Herrick Johnson on account of impaired health. He has had large experience in practical Christian work as secretary of the Committee of Church Extension in the Presbytery of Philadelphia. He has rendered fine service as chairman for many years of the Permanent Committee on Home Missions and Sustentation in the bounds of Pennsylvania. He has been an active and zealous supporter of the Assembly's evangelistic enterprise and has traveled far and near in its interests and has just returned to Philadelphia after traveling nearly 29,000 miles in its behalf, having labored in twenty-four States. He has been brought in contact with the East and the West in various ways, and his large experience as pastor, lecturer and evangelist ought to fit him in a marked degree for meeting the peculiar needs of the Pacific Slope at this time. We wish him success in his new field, and trust he will prove all that his friends hope for as a teacher and defender of our Presbyterian faith in a region where it should be a vitalizing and growing force, and that he, with his associates, will be able to graduate from year to year many ministers of sterling Calvinistic character and of fervent evangelism. The Church and the world need more men who combine the granite of sound doctrine with the fervor and zeal of the evangelist."



### Ethics in the Schools.

BY J. R. WILSON.

A good deal of discussion has been had of late on the subject of the teaching of ethics in the public schools. There has long been felt a need of more definite moral training in the schools, and the introduction of the study of ethics side by side with that of arithmetic and grammar has been seriously proposed as a means of attaining this practical end.

The end to be sought is a desirable one, and too much attention cannot be given to its attainment. No excellence of intellectual training in our schools can atone for the neglect of the careful moral training of the pupils. But it may be questioned whether the study of ethics will in any good measure contribute to this end; whether, indeed, it may not hinder rather than help in our endeavors to reach it.

One hindrance will come from the wide divergence of the authorities on the matter of ethical theory. If ethics be taught, it must be taught as something more than a code, a set of accepted precepts. Once we set it side by side with other studies, it will of necessity be made somewhat of a science. This will inevitably bring to the pupils' attention more or less of the divergence that exists in regard to the theory of ethics. This divergence will touch particularly these points: The nature and origin of conscience, the basis of moral sanction, and moral freedom. These three points need only to be mentioned to enable us to see how far afield even very young pupils are likely to be led. It would soon be found, too, that if they had interest enough in the subject to give any thought at all to it, they would have views of their own. So engaged would they likely become with the "pleasing sorcery" of this speculative side of the study that they would be in danger of missing altogether the practical uses.

If it be said that this danger is avoided by the adoption of some one particular system of ethics, the question would arise, What system? The ethics of the Greeks, the Christian system, or some one of the modern systems—the evolutional, the utilitarian, or the transcendental?

Again, the teaching of ethics as a co-ordinate study in the school is likely to fail of the practical end because of the unfavorable attitude it induces in the pupil toward ethical precept. This is important when we remember that the primary end of ethical instruction in the schools, the reason for the study's introduction at all, is to bring the pupil into a right attitude toward moral precept; to bring him, on all important and fundamental points, to embrace the precept with full assent of his understanding and the practical adherence of his will. In other words, to enable him to get a clear understanding of duty, and to make that understanding the constant guide of daily conduct.

Anything that tends to divert the pupil's attention from the moral precept as the thing of main importance, or to weaken the moral force of the precept upon the pupil, tends so far to defeat the practical end of ethical instruction. It is immensely important, for example, that the duty of speaking the truth and doing honestly be brought fairly to bear on the pupil with its full, imperative force, leaving the pupil in the attitude of one called to unquestioning obedience. But let him be called to look at the subject from the position of a student, an inquirer, a critic, and you have broken that attitude of mind best fitted to result in practical obedience. You have, by introducing the spirit of the student, dimin-

ished the clear vision of duty, and broken the divine spell of moral obligation.

This does not mean that we should exclude moral instruction from the schools. Moral training and instruction in ethics are not the same thing. There may be the one without the other. We may have ethics taught in the schools without its resulting in moral training, and we may have moral training without formal instruction in ethics. While men differ as to theory in ethics, and shall discuss with heat and wide divergence of opinion to the end of time the great points in the science of ethics, they practically agree on the great and fundamental moral precepts. They are at one on the great virtues of speaking the truth, doing honestly, acting with fidelity, with just regard for the person and property of others, love of fairness, purity of thought and conduct.

How, then, shall these be taught? Let them be taught as they are taught to children in the home, by a careful observance and use of every opportunity as it arises in the school life of the pupil. The opportunity will come often enough if the teacher be alert and quick to use it efficiently and skillfully to its proper end. Every study, every school exercise, every one of the varied school relations; the class-room, the examination room, the assembly room, the corridors, and the playground, each affords daily and manifold opportunity for bringing the pupil face to face with the immediate and imperative command of duty, affording the opportunity of helping the less intelligent to a clearer vision of duty, and the weaker to a firmer habit of prompt obedience.

But what of the moral sanction by which to enforce the precept? When the precept is given on occasion of a clear issue in the pupil's life two great sanctions are immediately available:

There is the pupil's own awakened moral sense. With the average student this may be relied on. If rightly appealed to, its response is likely to be clear and strong and commanding.

Then there is the common moral judgment of the school. The tone of the school must be low indeed if the skillful teacher cannot on just occasion call this moral judgment to the support of moral precept in its bearing on an individual case.

What we need, then, in the schools is not ethical theory, or anything that will provoke discussion on ethical theories, but something that will awaken and keep alive conscience, and present to the will constantly for embrace and practice the commonly accepted virtues with their unquestioned right of imperative obedience. As a rule, the proper presentation of these virtues will be enough to command the attention of the child's moral understanding, especially so when reinforced by that of the school community. The sense of ought will at once be felt in the presence of these virtues so presented.

But if a higher sanction be required, let it be found, not in the preaching of any religious belief, but rather in the school atmosphere created by a quiet, pervasive, practical belief on the part of principal and teachers in a righteous God and Living Father, who expects us to fear God, speak the truth, love one's fellows, and do right.

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Chicago's "Elijah" has only \$23,736.152 left. "He" is crying out to the saints of Zion to help him in sums of "\$5 and upward." It is a very distressing case and the "ravens" may have to be sent. The sum of \$23,736.152 is a small and dwindling balance.

That which satiates cannot satisfy.



## Boys and Girls.

### Good Company.

It is good to live with fine old trees. They are the best of company to one who has learned their language. They listen or speak as one chooses—and they never tell secrets.

In the fair Kentish country of England there is a certain pair of English oaks standing sentinel before a pleasant English country-house. Their proportions are noble beyond praise. The great sweep of their branches has gone, for they are old—very old. But friendly ivy, growing thick and lush about the limbs, lopped by the hand of Time, conceals the wounds.

Their gigantic trunks are three times the stretch of a man's arms. At night, sitting beneath them, one is surprised by a whisper of wings, and a ghostly company of white owls sail forth, noiseless and weird, seeking their meat while the world sleeps. They are the most timid of birds, but the old trees are their friends and protectors against intruding human curiosity. In the depths of their hollow arms the solitary birds are safe.

Five, six, seven hundred years these trees have stood, looking on the human life that has ebbed and flowed about their roots. What lovers' vows have they registered! What lovers' partings have they sheltered! What children's games have been played around them! What weddings and funerals have passed under their shadow! What bitter quarrels have they heard, and what lonely repentance have they sighed to see! What crimes have been desired or devised beneath their branches! What gentle deeds of mercy have been wrought within sound of their rustling leaves!

Gazing upon them now, there comes to the sensitive spirit a vision in which all ordinary human life has the flimsiness of a dream. Before the dignity, the silence, the age of these gigantic trees human discontent sinks away abashed, and one trusts, childlike, the power that has nourished through centuries these great oaks, and has kept them ever more beautiful from youth to age.—Youth's Companion.

### Readers and Readers.

A love for books is of the greatest value through life, for in them one can forget his loneliness, his sorrows, his trials, and his failures, and can, at any time, surround himself with the choicest company. Yet it does not follow that to be an inveterate reader is necessarily a good thing. When a wife and mother, whose husband earns only a moderate salary as book-keeper, spends her mornings reading novels, one is inclined to think that it would have been better for her if she had never learned to read. When a boy reads on an average two exciting books a day, we know that

his physical, mental and moral well-being must pay the penalty.

Oftentimes we hear it said in tones of praise that certain boys or girls are great readers, as if this were a fact decidedly in their favor. To the thoughtful man or woman, however, it is by no means enough to know that a young person reads at every opportunity that he can get. There are many questions to be asked in regard to the habit before pronouncing it praiseworthy, namely, What does he read? How does he read? When does he read?

If he reads silly stories, exciting tales, sensational newspapers, then it is evident that he is getting more harm than good, since reading of this type wholly unfits him for the every-day duties and trials of his common-place life, and, if persisted in, may ruin his chances of success and usefulness.

But perhaps his taste is for a better kind of literature than this, and you always find in his hands books and periodicals that are above reproach. Then comes the question, How is he reading them? Is he reading simply to while away the time and amuse himself, rushing through a book just to get the story and skipping everything that is the least bit dull? When you question him about the books he has read, can he give you an intelligent and interesting outline, so that you can obtain from his account a clear idea of their plan and purpose?

Even supposing that this last question can be answered in the affirmative, supposing that a boy is reading good books, reading them intelligently, and remembering what he reads, even yet there is a question that must be answered. When is he reading them? Is he reading when he ought to be studying, or working, or helping his mother, or playing with his younger brothers and sisters? If so, we cannot praise him for reading, but, rather, must accuse him of selfishness.

It is so much easier and pleasanter to lie in a hammock or sit in a comfortable chair and forget one's self in a book than to weed the garden, or do the errands, or to attend to any of the homely duties which each day brings; that to say a boy is a great reader may mean simply that he is selfish, or lazy, or a shirk. Let our young folks read, by all means; but let them early cultivate a taste for the best literature, let them read it intelligently, and let them never become so absorbed as to neglect their plain duty.—Martha Clark Rankin.

### A True Story of a Strange Bed-fellow.

A great many years ago a little girl was sent out, under the care of the chaplain and his wife, to her aunt, who was living in South America, at a place called Peru.

Travelling was very different in those days from what it is now. It took a long, long time to go, even in the best ships; and when the vessel reached Panama, where there is now a good railway, all the passengers who were then going across the Isthmus, had to do so in boats, and on horseback, or on foot. There were a great many difficulties in the journey, and dangers also; and on their way the little girl's friends lost all their boxes and all hers, too. They lost the food they had provided themselves with for the journey and were nearly starved to death; but they had one very funny adventure, that is more amusing to relate afterwards than to have experienced at the time.

It was evening, and the party sought shelter in a friendly native's hut. They were all very tired, and worn out with fatigue. The little girl was soon fast asleep on some rugs upon the floor. Later on, when all was dark, she roused a little, and finding it cold, she drew nearer to another little one who was lying upon the floor near to her. Only half awake, she put her arms round him and fell fast asleep again.

Imagine her feelings in the morning when she woke up. It was broad daylight, and she found herself nestled closely against, and cuddling with both her arms, a little, fat, black pig!—U. Cazalet-Bloxam, in "Sunday Reading for the Young."

### At Bed-Time Junction.

"Change cars for Dreamland!"

Boy roused up a little. He moved his hand, and it touched the arm of the low rocker. He felt for his picture book. It was gone. He thought it had dropped on the floor. Still he did not open his eyes.

"Passengers for Dreamland change cars!"

Boy knew the voice. He wanted to answer. He tried to lift his head, but it was so heavy that he could not move it. His lips parted, and after a while he said: "What-t?"

"This is the place where we change cars," said the voice; "it is Bed-Time Junction. We reach here at 7:59. The gentleman called Mr. Charles Albert has taken the Dreamland car. I came back after you, and we must go at once."

Boy felt himself lifted by strong arms. The next thing he knew he was laid in a soft bed, and a soft hand was drawing a white sheet over him, while a soft voice said: "This is the Dreamland car. You do not change again till morning. I will let you know. I look after all the passengers. I am the conductor."

Boy's eyes opened wide. "You're mamma!" he said.

Mamma kissed her boy's plump pink cheeks. His eyes closed again, and the Dreamland car moved on, carrying the boy, with a through ticket in his nightcap.—Mary Elizabeth Stone in "Youth's Companion."



### The Spurgeon Spirit.

The name of Spurgeon is one well known both in England and America. As far back as the beginning of the last century a James Spurgeon preached to an Independent congregation at Clare, Suffolk county, and the line has remained unbroken, either in the Baptist or Congregational ministry, up to the present time, when Thomas Spurgeon preaches in the Metropolitan Tabernacle in London and Charles Spurgeon is settled at Greenwich.

When any family becomes thus identified with a single profession and thus distinguished in it, and especially when that profession is the ministry, one who goes beneath the surface is almost certain to find a dominating spirit, an overmastering motive, fostered and preserved from one generation to another. In the Spurgeon family this motive, fostered and preserved from one generation to another. In the Spurgeon family this motive was love of God, and sympathy and friendliness for all humankind, coupled with more than ordinary ability to accomplish great ends by small means.

The Rev. John Spurgeon, grandfather of the youngest members of this preaching family and father of the Rev. James Spurgeon and the more famous Charles Haddon Spurgeon, has recently died at the age of ninety-two, a strong, cheery, helpful, vital soul to the end of his long life. The father of the Rev. John Spurgeon was also a minister, and was for more than half a century pastor of an Independent Chapel, near Halstead, Essex. That he was a good preacher need not be said. A little story, told by his venerable son not long before his death, admirably illustrates that sympathetic and practical Spurgeon spirit which has made the family name an honored one in two hemispheres.

"One of my father's deacons died and left a widow who was bedridden," said Mr. Spurgeon. "Father went to see her and found her in sore trouble of mind because her rent was not paid.

"Father told her that the church funds were so low that he feared he could not pay her rent from them, and as he had a large family he could not pay it himself, but he would see what could be done; and he left her cheered and comforted by this promise.

"He made it a matter of prayer, and then the inspiration came to him to glean a handful of corn, and he got his family and the members of his congregation and their families to do the same thing. The handfuls of corn were ordered to be put in the church room. I remember how my brothers and I strove to get the largest handful, and other boys followed our lead.

"Altogether about fourteen hundred persons brought in a gleaned handful of corn. My father sold the corn, paid the

rent with the money he received for it, and gave the widow the money that was left.

"It was my first lesson in the power of little things and the possibilities through co-operation for good," concluded the old preacher, "and one I have never forgotten."—Youth's Companion.

### Power of Resistance.

An electrician in New Orleans recently called attention to the fact that the bodies of men employed in and around electrical plants become to a large degree immune to shocks from live wires. He has men who receive shocks which would kill an ordinary man, yet apparently suffer little from them. One incident he mentions in illustration. It was a case in which two men came in contact accidentally with a live wire, and both received at the same time precisely the same current. One of them was a helper around a dynamo, and had met with accidents of the same kind, though not so serious, before. He was knocked down and stunned by the shock, but was up again and about his work in two minutes, and was apparently none the worse. The other, who was a larger and much stronger man, but a stranger to electrical work, was half an hour before he recovered consciousness, and was ill in bed afterwards for several days.

Evidently repeated shocks have a tendency to increase the power of resistance, and it is well for the men who have much to do with electricity that it is so; but in the spiritual world, where the same tendency is observed, the result is very sad indeed. And some of you who hear me are illustrations of the fact that if one has heard the gospel plainly and honestly preached until the Word has been used by the Spirit of God to rouse the conscience and stir the emotion, so that the heart is impelled to accept Christ as a Savior, and the soul stubbornly refuses to obey, the heart hardens until the same message does not have the same effect again.—Rev. Louis A. Banks, D.D.

### Secret of Christ-likeness.

Our lives are the weakest part of us—or the strongest. A man knows the least of the influence of his own life. Life is not mere length of time, but the daily web

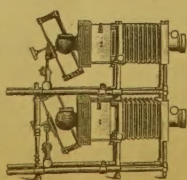
of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the underthreads; our words, tone of voice, looks, acts, habits are the upper-threads; and the passing moment is the shuttle swiftly, ceaselessly, relentlessly weaving the web, and that web's our life. It is woven, not by our wishing or willing, but irresistibly, unavoidably woven by what we are, moment by moment, hour after hour.

The secret of life, marked with a strange beauty of humility, fragrant with the odor of his presence, is found in the daily morning hour spent alone with the Master meditating on his word, listening with quiet heart to his voice. And no nagging fret, no noisy strife down in the drive of the crowd, can disturb the calm of heart he gives.—Ram's Horn.

### Is Conscience a Safe Guide?

Conscience is a very delicate instrument as is the compass. It may be diverted from true relation to eternal principles by all kinds of currents, as may the compass. It needs, therefore, constant readjustment by the standards which know no varying, as does the compass. In the case of those who have no access to Christian teaching, or the preached or written Word, obedience to the guidance of conscience is the condition for its continued rectitude. To refuse to walk according to its direction, is to degrade it by accommodation, until it may become hardened and useless. That is the history of the corruption of those people that had lost their immediate dealings with God. Yet, to every individual born within such conditions a measure of light is granted, and this creates conscience; and again obedience or disobedience will create the value or uselessness of conscience as the guide of conduct. Such a statement as this should make us more than ever profoundly grateful that God has not abandoned us to conscience, but has revealed Himself and, moreover, such a statement should be one of the profoundest reasons for missionary enterprise, for even while we believe that the heathen will be judged according to the light they had what baseness it is to withhold the clearer light and the simpler method, which are our privileges in the Christian dispensation.—Ram's Horn.

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#### Death to Self.

This is the secret of true greatness. George Mueller said: "There was a day when I died, utterly died; died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the blame or approval of brothers and friends; and since then I have studied only to show myself approved unto God. The Lord smiled on me, and I was, for the first time able, unreservedly, to give myself to him. I began to enjoy the peace of God which passeth all understanding. Frequently fresh answers to prayer have quickened my soul, filling me with joy. During the last three years and three months I never have asked any one but the Lord for anything. He

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graciously has supplied all my need." Selfishness self-seeking ambition to glorify self, has handicapped some, ruined others, and held many down in the strata of mediocre workers in the Lord's vineyard, who, if they had actually died to self, as Mueller did, and as Moody did, might have shone as stars of the first magnitude in the galaxy of soul-winners. As it is, they occupy ordinary positions, have become old, envious and sour because they have not attained the object of their ambition, or have been outstripped by others. How sad to thus draw near the close of an earthly career. Better die to self and give God the glory of a life unselfishly devoted to his service.

God blesses you that you may be a blessing to others. Then he blesses you a second time in being a blessing to others. It is the talent that is used that multiplies. Receiving, unless one gives in return, makes one full and proud and selfish. Give out the best of your life in the Master's name for the good of others. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes but for a moment under your influence. This is to be angel-like. It is to be God-like. It is to be Christ-like. We are in this world to be useful. God wants to pass his gifts and blessings through us to others.—Selected.

Do you ever think how much we miss by being involved in our prayers, how much we would gain by simplicity and directness? We are anxious about Gerald, who is ill with a run of slow fever, of all maladies the most wearing on the victim, and the most discouraging to friends and care-takers. We kneel down to pray, and we say: "Oh, Lord, bless thy young servant, who is so weary and sick," and this is all right; but it would be shorter to say, "Bless Gerald." The Lord knows every one of our names. Has he not said: "I have called thee by thy name. Thou art mine." Does not the shepherd call each sheep by name? Let us be very direct, very definite in our prayers.—Christian Herald.

When the immortal is overborne and smothered in the life of the flesh, how can men believe in the life to come?—F. W. Robertson.



The man on the stage who does the trick of escaping from firmly tied ropes, submits to the bonds with a smile. He knows he can get out of the ropes that are being knotted. Put the same man in the woods and let Indian captors bind him to a tree for torture and he would struggle to the last against the bonds.

When the stomach is diseased there are bonds being woven every hour about the organs dependent on the stomach—heart, lungs, liver, kidneys, etc. The folly of mankind is to passively submit to the fastening of these bonds with no effort to escape until the pain they cause arouses fear.

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### The Name of Jesus.

This is something that a medical missionary in India told us:

"I was led one day to visit the native hospital, and a woman called me into a private room. The patient there was this woman's daughter, a little Hindu girl about nine, who had fallen from a roof, and was suffering from concussion of the brain. She was lying unconscious, and the poor mother said, 'Are you a missionary?' 'Yes.' 'Then tell me about your Jesus. He can cure my daughter, can't he?'"

"I found she had come from a place where there are no missionaries, but that when she was a little girl she had once heard a few words about the Lord Jesus. Now, many years afterward, in her distress, these words had come back to her, and she had written the name of Jesus in Bengali on a piece of paper, and had tied it on the child's arm, and there I saw it. It was crumpled and dirty, and had only one word on it, but what a word it was! 'How sweet the name of Jesus sounds, the name above every other.'"

"Now," she said, so earnestly and so simply, 'I don't know him, but you do; so you tell him all about my trouble and ask him to heal my child.' How I felt the Savior's presence in that room as I talked and prayed with her! He knew her need, and had directed me to her. I found she could read, so I gave her a marked Bengali Testament. In a very short time her little girl got well, and now they have gone back to their home rejoicing."—Exchange.

### Just Being.

I cannot always speak a word for Christ, but I can always live for him; I cannot always do good actively—I may not have the opportunity, though I have the inclination—but I can always be good, passively. The voluntary language of what I say or do is spasmodic, and liable to continual interruption, but the language of character, of what I really am, is as continuous as my life itself, and suffers no more interruption than the beating of my heart or the breathing of my lungs. I can

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choose to do good or evil, to say a kind or bitter word; but I can not choose to exert or repress the influence of my character, for it acts in spite of me—it produces its own proper impression, whether I think of it or not. I cannot live at all without radiating this influence. "Simply to be in this world is to exert an influence, compared with which mere words and acts are feeble."

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